TIMES AND SEASONS.

"Truth will prevail."

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HISTORY OF JOSEPH SMITH.

(Cotinnued.)

Previous to the 20th of March, I received the four following revelations, besides the work of translating.

Revelation given March 1832. *The order given of the Lord, to Enoch, for the purpose of establishing the poor.*

The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God: for verily I say unto you, the time has come, and is now at hand, and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words the city of Enoch, for a permanent and everlasting establishment and order unto my church to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things: for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahasdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the saints which are in Zion: otherwise satan seeketh to to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them: wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of satan until the day of redemption. Behold this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael, your prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One. who is without beginning of days or end of life.

Verily, verily I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father has in his own hands, and prepared for you; and ye cannot bear all things now, nevertheless be of good cheer, for I will lead you along: the kingdom is yours and the blessings thereof are yours; and the riches of eternity are yours; and he who receiveth all things, with thankfulness, shall be made glorious, and the things of this earth shall be added unto him, even an hundred fold, yea more: wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the church of the first born, and he will take you up in the cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things: Amen.

Revelation given March, 1832.

Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel, and I will send upon him the Comforter which shall teach him the truth and the way whither he shall go; and inasmuch as he is faithful I will crown him again with sheaves: wherefore let your heart be glad my servant Jared Carter, and fear not saith your Lord, even Jesus Christ: Amen.

Revelation given March, 1832.

Verily, thus saith the Lord, unto you my servant Stephen Burnett, go ye, go ye, into the world, and preach the gospel to every creature

that cometh under the sound of your voice, and inasmuch as you desire a companion I will give unto you my servant Eden Smith; wherefore go ye and preach my gospel, whether to the north or to the south; to the east or to the west; it mattereth not, for ye cannot go amiss; therefore declare the things which ye have heard and verily believe, and know to be true. Behold this is the will of him who hath called you, your Redeemer, even Jesus Christ: Amen.

Revelation given March, 1832.

Verily, verily I say unto you my servant Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counsellor unto my servant Joseph Smith, jr. unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood; therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally, and in thy heart, in public and in private; also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren: and in doing these things thou wilt do the greatest good unto thy fellow beings, and will promote the glory of him who is your Lord:—wherefore, be faithful, stand in the office which I have appointed unto you, succor the weak, lift up the hands which hang down, and strengthen the feeble knees: and if thou art faithful unto the end thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ: Amen.

I received a letter from the brethren who went up to the land of Zion, stating that they had arrived at Independence, Missouri, in good health and spirits, with a printing press and a store of goods. They also sent me the prospectus for the monthly paper agreeably to the instructions of the fall conference; it read as follows:

"THE EVENING AND MORNING STAR,

WILL BE PUBLISHED AT

Independence, Jackson County, State of Missouri.

As the forerunner of the night of the end, and the messenger of the day of redemption, the Star will borrow its light from sacred sources, and be devoted to the revelations of God which are made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We rejoice much because God has been so mindful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or of man: for there can be but one, as Christ and the Father are one. All of us know, or ought to, that our heavenly Father, out of all the peoples which he had planted on the earth, chose but one people to whom he gave his laws, his revelations and his commandments, and this was Jacob his chosen and Israel his elect. All know too, or might, that for disobedience, or not keeping his commandments to do them, God had this people carried away captive into all countries, and scattered among all nations, but promised that he would gather them and bring them again unto their own lands: then the land should yet yield its increase, and at that time he would take away the stony heart and give them a heart of flesh, and write his law in it, that all might know him from the least of them to the greatest of them: so that the knowledge of him might fill the whole earth, as the waters cover the sea. At which time it shall no more be said, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whether he had driven them. And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And it shall come to pass in that day, the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Seeing these things so plainly foretold, we have great confidence in declaring to all flesh, that, not only the day but the hour is at hand for all to be fulfilled: when the earth shall be transfigured, and return to the same beauty and goodness, as at the morn of creation; when the righteous shall rise, and flow together, to inherit the earth, until the children of Israel be-

come as numerous as the stars in the sky, or the sand upon the sea shore—Wherefore we beseech all that have ears to hear, or eyes to see, to beware for God, at all times, when he was about to visit the children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about to take place. As before the flood he sent Enoch and Noah: before the destruction of Sodom and Gomorrah, two angels; before he took Israel out of Egypt, Moses and Aaron, and so down to the coming of our Savior; and can less be expected before the great day of the Lord? Will God neglect to blow the trumpet in Zion, and sound an alarm in his holy mountain; or refuse to pour out his Spirit upon all flesh that will serve him in truth, before the wicked shall be turned into hell, with all the nations that forget him? No; heaven and earth shall pass away but not a jot or tittle of his word shall ever fail. Therefore, in the fear of him, and to spread the truth among all nations, kindreds, tongues and people, this paper is sent forth, that a wicked world may know that Jesus Christ, the Redeemer who shall come to Zion, will soon appear unto them who look for him, the second time without sin unto salvation, to make a full end of all nations whither he hath driven Israel, but will not make a full end of him, because he cometh to make restitution of all things which he hath spoken by the mouths of all his holy prophets since the world began.

The Book of Mormon, having already gone to world, being the fulness of the gospel to the Gentiles according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his bullock, and his horns the horns of unicorns: with them he shall push the people together from the ends of the earth, to the place of the name of the Lord, of hosts, the mount of Zion: for in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering over all people, and the vail that is spread over all nations: wherefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion; and that the church which is called the church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while satan is bound.

We know there are many lying spirits abroad in the earth, to withstand the truth and deceive the people, but he cannot be called a disciple of the humble Jesus who doth not know the language of God from the language of man. The Savior declares: He that will not believe my words, will not believe me, that I am; and he that will not believe me, will not believe the Father which sent me. For behold. I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me O ye house of Israel, and it shall be made manifest unto you, how great things the Father hath laid up for you from the foundation of the world; and i hath not come unto you, because of unbelief Behold, when ye shall rend that vail of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Fathe hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; and those endowed with power from on high shall do miracles by faith, and signs shall follow them that believe, until the Son of man cometh in the clouds of heaven with power and great glory.

To a man of God who looks upon the world as it now is, with nation against nation; kingdom against k ingdom; rumor against rumor; revolution against revolution; war against war; robber against robber; persecutor against persecutor; sharper against sharper; society against society; sect against sect; and one against another over the face of the earth; the fear of judgment will rest upon him, and while he is silent in heaven, he will hear the groans of eternity over the corruption of the world, and, with a thrill of compassion which might jar the earth from the sides to the center, he will watch the angels receive the great command—*Go reap down the earth!*

The Evening and the Morning Star, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel, which must go to all nations, before the Holy One shall stand upon the mount of

Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming—will also contain whatever of truth or information that can benefit the saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God; thus all must be as they are, inasmuch as they that plow iniquity, and sow wickedness reap the same—but wisdom is justified of her children.

From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

☞ *Terms.*—The Star will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson county, &c.) Letters to the editor must be paid—and subscriptions in specie or United States' bills.

W. W. PHELPS.

February, 1832.

FEBRUARY, 22, 1832.

According to previous calculations, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with father Johnson, my wife had taken two children, (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in father Johnson's house in Hiram; I had held meetings on the Sabbaths and evenings, and baptized a number. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the gospel, the spirit he was of would lead him to destruction; and then he went away, he would never return or see his father again. He went to the southern states and Mexico;—on his return took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider, Eli Johnson, Edward Johnson and John Johnson, jr. had apostatized.

On the 25th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lay down on the trundle bed, and I did so, and was soon after awoke by her screaming *murder!* when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horse laugh, muttered: "ge, *gee, God damn ye, I'll fix ye.*"

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

I began to plead with them, saying: you will have mercy and spare my life, I hope. To which they replied: "*God damn ye*, call on yer *God* for help, we'll show ye no mercy;" and the people began to show themselves in every direction: one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw elder Rigdon; into the meadow, where they stopped, and one said: "Simonds, Simonds" (meaning I supposed Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: *a'n't ye going to kill 'im? a'n't ye going to kill 'im?* when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time) lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know

whither it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me but pound and scratch me well, tear off my shirt and drawers, and leave me naked, one cried, 'Simonds, Simonds, *where's the tar bucket?*' 'I don't know' answered one, *'where 'tis, Eli's left it.'* They ran back and fetched the bucket of tar, when one exclaimed, '*God damn it, let us tar up his mouth;*' and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not; and they cried out: '*God damn ye, hold up yer head and let us give ye some tar.*'—They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out:—'*God damn ye, that's the way the Holy Ghost falls on folks.*'

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, &c. so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was father Johnsons.' When I had came to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in.

In the mean time, brother John Poorman heard an out cry across the corn field, and running that way met father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying, he would blow a hole through the door, the mob fled, and father Johnson seizing a club ran after the party that had elder Rigdon, and knocked one man, had raised his club to lever another, exclaiming: '*what are you doing here?*' when they left elder Rigdon and turned upon father Johnson, who, turning to run towards his own house met brother Poorman coming out of the cornfield; each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground. Poorman ran immediately towards father Johnsons,' and arriving while I was waiting for the blanket, exclaimed: 'I'm afraid I've killed him.' Killed who? asked I, when Poorman hastily related the circumstances of the rencounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz: Simonds Rider, a Campbelite preacher, and leader of the mob; one Mc Clentic, son of a Campbelite minister; and Pelatiah Allen, Esq. who gave the mob a barrel of whiskey to raise their spirits; and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.

The next morning I went to see elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and those too, so high from the earth he could not raise his head from the rough frozen surface, which lacerated it exceedingly; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill me. Sister Rigdon left the room, and he asked *me* to bring his razor; I asked him what he wanted of it, and he replied he wanted to kill his wife, and he continued delerious some days. The feathers which were used with the tar on this occasion, the mob took out of elder Rigdon's house. After they had seized him, and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kep him some time.

(To be Continued.)

CONFERENCE MINUTES.

Continuation of last April's Conference.

The president having arrived; the choir sung a hymn; Elder A. Lyman offered prayer.

The president then arose and called the attention of the congregation upon the subjects which were contemplated in the fore part of the conference. As the wind blows very hard, it will be hardly possible for me to make you all hear unless there is profound attention. It is of the greatest importance, and the most solemn of any that can occupy our attention, that is, the subject of the dead; on the decease of our brother Follett, who was snatched by death

in a well, I have been requested to speak by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to your hearts; pray that the Lord may strengthen my lungs, stay the winds and let the prayers of the saints to heaven appear, that it may enter into the ear of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is laying before me. Before entering fully into the investigation, I wish to pave the way: I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven. In the first place, I wish to go back to the beginning of creation; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c. of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, it is a hard matter to get right. There are a very few beings in the world who understand rightly the character of God. They do not comprehend any thing, that which is past, or that which is to come; and consequently, but little above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, knows nothing more; yet knows as much as we, unless WE are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds into a more lofty sphere, a more exalted understanding; that what the human mind generally understands. I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being is God? ask yourselves. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, communed with him? Here is the question that will peradventure from this time henceforth, occupy your attention. The apostle says this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is, to find out the character of the only wise and true God, and if I should be the man to comprehend God, and explain or convey the principles to your hearts so that the spirit seals it upon you, let every man and woman henceforth put their hand on their mouth and never say any thing against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretensions to God, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet; and some would feel authorized to take away my life. If any man is authorized to take away my life, who says I am a false teacher; then upon the same principle am I authorized to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorized to take away life in consequence of their religion; which all laws and governments ought to tolerate, right or wrong. If I show verily, that I have the truth of God, and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him, and if I can bring you to him, all persecutions against me will cease; you will know that I am his servant, for I speak as one having authority.—What sort of a being was God in the beginning? Open your ears and hear all ye ends of the earth; for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the vail was rent to-day, and the great God, who holds this world in its orbit, and upholds all things by his power; if you were to see him to-day, you would see him in all the person, image and very form as a man; for Adam was created in the very fashion and image of God. Adam received instruction, walked, talked and

conversed with him, as one man talkes and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God. We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another, and that God himself; the Father of us all dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible. I wish I had the trump of an arch angel, I could tell the story in such a manner that persecution would cease forever; what did Jesus say? (mark it elder Rigdon;) Jesus said, as the Father hath power in himself, even so hath the Son power; to do what? why what the Father did, that answer is obvious; in a manner to lay down his body and take it up again. Jesus what are you going to do? To lay down my life, as my Father did, and take it up again.—If you do not believe it, you do not believe the Bible; the scriptures say it, and I defy all the learning and wisdom, all the combined powers of earth and hell together, to refute it. Here then is eternal life, to know the only wise and true God. You have got to learn how to be Gods yourselves; to be kings and priests to God, the same as all Gods have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me; it is the first principles of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child or dear relative, to know, that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it? to inherit the same glory, the same power and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do? why I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that he obtains kingdom upon kingdom, and it will exalt his glory, so that Jesus treads in his tracks to inherit what God did before; it is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyong the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here, who would put me to death for treason; so I shall turn commentator to-day; I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible, *Berosheit*. I want to analyze the word; *baith*, in, by, through, in, and every thing else. *Rosh*, the head. *Sheit*, gramatical termination. When the inspired man wrote it, he did not put the *baith* there. A man, a Jew without any authority, thought it too bad to begin to talk about the *head*. It read first, 'The head one of the Gods brought forth the Gods,' that is the true meaning of the words. *Baurau*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language. Oh ye lawyers! ye doctors! who have persecuted me; I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods, and set in grand council. The grand counsellors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto, to let the lawyers flutter, and every body laugh at them. Some learned doctor might take a notion to say, the scriptures say thus and so, and are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jachoboy the son of Zebedee; it means Jacob; in the English New Testament it is James.—Now if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the 4th chapter of Mathew, it gives the word Jacob instead of James. How can we escape the damnation of

hell except God reveal to us; men bind us with chains; Latin says Jachabod means Jacob;—Hebrew says it means Jacob; Greek says Jacob; German says Jacob. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart. I have all the four testaments, come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head, Father of the Gods. I should not have brought it up only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and tell us all about it. When we are ready to come to him, he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing, and the reason is they are unlearned; they account it blasphemy to contradict the idea, they will call you a fool.—I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word create came from the word *bourau*; it does not mean so; it means to organize; the same as a man would organize a ship. Hence we infer that God had materials to organize the world out of chaos; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element, are principles that can never be destroyed. They may be organized and re-organized; but not destroyed.

I have another subject to dwell upon and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all; so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine, I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you dont believe it. I am going to tell of things more noble—we say that God himself is a self existing God; who told you so? it is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? (refers to the old Bible,) how does it read in the Hebrew? It dont say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and so became a living body.

The mind of man is as immortal as God himself. I know that my testimony is true, hence when I talk to these mourners; what have they lost, they are only seperated from their bodies for a short season; their spirits existed co-equal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning it will have an end; good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end.—All the fools, learned and wise men, from the beginning of creation, who say that man had a beginning, proves that he must have an end and then the doctrine of annihilation would be true. But, if I am right I might with boldness proclaim from the house tops, that God never did have power to create the spirit of man at all. God himself could not create himself: intelligence exists upon a self existent principle, it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self existent with God; that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead; all things whatsoever God of his infinite wisdom has seen proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle; but are revealed to us as if we had no bodies at all, and those revelations which will save our dead will save our bodies; and God reveals them to us in view of the eternal dissolution of the body; hence the responsibility, the

awful responsibility, that rests upon us in relation to our dead: for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done; no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man? Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet. What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity. The greatest responsibility in this world that God has laid upon us, is to seek after our dead.—The apostle says, they without us cannot be made perfect. Now I will speak of them:—I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. Hence God said he should send Elijah, &c.; I have a declaration to make as to the provisions which God hath made to suit the conditions of man; made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, every transgression, except one, that man can be guilty of, there is a salvation for him either in this world, or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferretted out and saved, unless he has committed that unpardonable sin, which can not be remitted to him. That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in in the eternal world can save him unless he has committed the unpardonable sin, and so you can see how far you can be a savior. A man can not commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormenter, and is his own condemner: hence the saying they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exsquisite as a lake burning with fire and brimstone—so is the torment of man. I know the scriptures; I understand them. I said no man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world: hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil; for if it did not catch him in one place, it would in another, for he stood up as a Savior.

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all; the grand council gave in for Jesus Christ: so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy Ghost: after a man has sinned against the Holy Ghost there is no repentance for him, he has got to say that the sun does not shine, while he sees it, he has got to deny Jesus Christ when the heavens were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter day Saints. When a man begins to be an enemy, he hunts me. They seek to kill me; they thirst for my blood; they never cease. He has the same spirit that they had who crucified the Lord of Life: the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and bye find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. Be cautious; await! when you find a spirit that wants bloodshed, *murder*, the same is not of God, but is of the devil. Out of the abundance of the heart man speaketh. The man that tells you words of life, is the man that can save you. I warn you against all evil characters, who sin against the Holy Ghost, for there is no redemption for them in this world, or in the world to come.

I can enter into the mysteries; I can enter largely into the eternal worlds: for Jesus said, in my father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice; (speaking of the death of Elder King Follett,) for your husband is gone to wait until the resurrection; and your expectations and hope are far above what man can conceive: for why has God revealed it to us? I am authorised to say by the authority of the Holy Ghost, that you have no occasion to fear, for he is gone to the home of the just. Don't mourn: don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice O Israel! your rejoicing shall triumph gloriously, while their murderers

shall welter for ages. I say this for the benefit of strangers. I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love.—There will be no fear of mobs, &c., but all will be an eternity of felicity. Mothers you shall have your children, for they shall have eternal life: for their debt is paid, there is no damnation awaits them, for they are in the spirit.—As the child dies, so shall it rise from the dead and be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down. The baptism of water without the baptism of fire and the Holy Ghost attending it is of no use: they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.

In the German, the text bears me out the same as the revelations which I have given for the last fourteen years. I have the testimony to put in their teeth; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German), John says I baptize you with water, but when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God! where is now all the sectarian world! and if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true, to say aye, (loud shouts of aye.) Alexander Campbell, how are you going to save them with water alone? for John said his baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, one Jesus, one hope of our calling, one baptism—all these three baptisms only make one. I have the truth and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek and German, and I have fulfilled all.—I am not so big a fool as many have taken me to be. The Germans know that I read the German correct.

Hear it all ye ends of the earth—all ye sinners, repent! repent! turn to God, for your religion wont save you, and you will be damned; I do not say how long; but those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death; as they concoct scenes of bloodshed in this world so they shall rise to that resurrection which is as the lake of fire and brimstone; mens shall rise to the everlasting burning of God, and some shall rise to the damnation of their own filthiness—as exquisite as the lake of fire and brimstone.

I have intended my remarks to all; both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all. I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in bearing the testimony of my aged friends. You never knew my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have, I should not have known it myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man.—When I am called at the trump of the ark-angel, and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

The choir sung a hymn at half past 5 o'clock and dismissed with a benediction.

(To be continued.)

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, AUG. 15, 1844.

THE NEXT PRESIDENT.

A laudable respect for the wise course pointed out to us, as a church and people, by our late venerable, and distinguished fellow servant, and president of said church, *Joseph Smith*, who was our candidate for the presidential chair of the United States, but who was inhumanly murdered by a portion of the powers that exist in this land, would say to us, if nothing more. *beware how you vote for a Chief Magistrate of this government!* As a people we have exercised the elective franchise, heretofore, as far as we could, for our own good, and the best interest of the nation, but what have we gained? *Nothing* is the simple answer as touching any redress or redemption in consequence of our banishment without just cause or provocation, from the "Independent Republic of Missouri," at an immense sacrifice of land and property: and the land purchased of the general government.

It would seem from all past experience in our case, that partizans and politicians, while they *love our votes*, *they hate our influence and prosperity*, and therefore, after they have got

tained their aims and ends, leave us among the missing,—perfectly contented to chuckle over the subterfuge of having used us as a passport to honor, profit, fame and wealth for their own gracious benefit, and then shove us aside to *guess our way* to respectability, competency, privilege and even a moderate share of morality—clandestinely acting the "Levite," that we may drag out and draw along a *scrimpt* existence in exile, among what is highly lauded to the nations of the earth, as a great, *mighty free people*,—THE ASYLUM OF THE OPPRESSED!!

Such conduct manifested to us as a people, is cruel, unjust, and oppressive; and, as not one of the candidates now before the nation for the high office of Chief Magistrate, has given us a pledge, that if he be elected to that exalted station, he will use all honorable means, constitutionally, lawfully, physically and forcibly to grant us redress and redemption for all wrongs: and as *our* candidate for this high office, has been butchered in cold blood, for aught we know to the contrary, to prevent him from being elected, and the murderers running at large with impunity; and as we are not abolitionists and will not go against one half the interests of the nation—what shall we do as honest and consistent men? Shall we honor the "views of the powers and policy of the government," as published by the now *martyred Gen. Joseph Smith?* WE WILL. Therefore let every man of our faith be left free to choose and act for himself, but as a people we will honor the opinions and wisdom of our martyred General; and, as a matter of propriety, we cannot vote for, or support a candidate for the presidency, till we find a man who will pledge himself to carry out *Gen. Smith's views of the powers and policy of the government* as he published them. Patriotism and integrity demand this course from every true Latter day Saint. *Unus pro omnium.*

A WORD TO THE WISE.

In order to have the saints understand their duty and the requirements of the Lord, we have thought it advisable to publish the following revelation concerning *tithing*: and after this we think the saints will not want to know what their duty is: He that runs may read, and a fool need not err.

REVELATION,

Given at Far West, July 8th, 1838, in answer to the question: O Lord shew unto thy servants how much thou requirest of the properties of thy people for a tithing?

Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people: And after that, those who have thus been tithed, shall pay one tenth of all their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments, may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you: and this shall be an ensample unto all the stakes of Zion: even so, Amen.

AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints, in Nauvoo and all the world...GREETING.

BELOVED BRETHREN:—Forasmuch as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

Let no man presume for a moment that his place will be filled by another; for, remember he *stands in his own place*, and always will, and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole church

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two or a hundred of the leaders of this church could distroy an organization, so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren be not alarmed, for if the Twelve should be taken away still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

On the subject of the gathering, let it be distinctly understood that the City of Nauvoo and the Temple of our Lord are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labor; while farmers who have capital must come on and purchase farms in the adjoining country, and improve and cultivate the same.—In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthed an hundred fold; and unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

Therefore, let capitalists hasten here; and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on all the necessary branches of industry.

The Temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve, or into the hands of such Bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the scriptures, and the revelations of God; and thereof them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their conscience as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good; only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same; and for the furtherance of the gospel; and also to take measures for a yearly representation in a general conference. This will save the trouble and confusion of the running to and fro of elders; detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which he may happen to labor.—Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tythings, and funds for the poor, according to the revelations of God, and to be judges in Israel.

The gospel in its fulness and purity, must now roll forth through every neighborhood of this wide-spread country, and to all the world; and millions will awake to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

As rulers and people have taken counsel together against the Lord; and against his annointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the Saints to have any thing to do with politics, voting, or president-making, at present.—None of the candidates who are now before the public for that high office, have manifested any disposition or intention to redress wrong or restore right, liberty or law; and therefore, woe unto him who gives countenance to corruption, or partakes of murder, robbery or other crimes that

Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found, who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection, expressed in the views of our beloved prophet and martyr, General Joseph Smith.

We do not, however, offer this political advise as binding on the consciences of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.

Now, dear brethren, to conclude our present communication, we would exhort you in the name of the Lord Jesus Christ, to be humble and faithful before God, and before all the people, and give no occasion for any man to speak evil of you; but preach the gospel in its simplicity and purity, and practice righteousness, and seek to establish the influence of truth, peace and love among mankind, and in so doing the Lord will bless you, and make you a blessing to all people.

You may expect to hear from us again.

BRIGHAM YOUNG,
President of the Twelve.

Nauvoo, August 15th, 1844.

MAGNA EST VERITAS, ET PRÆVALEBIT.

We use the foregoing caption, because, in the first place, it is appropriate, and in the second, the piece to which we mean to apply it, carries out the prediction, that "truth is mighty and will prevail." Slander and mobocracy, are twins, and, for the sake of displaying their charms to a lovesick world, we can but ask a wide spread, and faithful perusal, by press and people, of the following touching remarks of a correspondent in the "Philadelphia Sun."—The writer understands his subject and tells *the truth*: and the gay world, religious world, and world of mankind, may speculate on Mormonism what they will, the die is cast, the deed is done, and, like he that sits on the white horse, with a bow in his hand, *that cause, "goes forth conquering and to conquer!"*

JOSEPH SMITH, MAYOR OF NAUVOO, MURDERED.

"The intelligence of this heart sickening event, coming to us as it did, from that polluted source, the St. Louis papers, was looked upon as incredible, not because there were wanting a sufficient number of incarnate fiends in Missouri, ready and willing to commit such an act, but because it was deemed impossible that the more sober minded people of Illinois, could harbor among them, demons of so black a die, as they must be, who murdered Joseph and Hyrum Smith.

Subsequent intelligence received from other sources, confirms the truth of the diabolical act, and puts the matter beyond dispute, that these men have been murdered—aye, cowardly murdered, after having surrendered themselves up as prisoners to the protection of the laws.

I refer to the whole letter of Gov. Ford, as contained in the United States Gazette of Saturday, the 13th instant, to satisfy the reader, that in the case of the Smiths, there has been an act not merely of illegal butchery, but a complication of the foulest treachery, the most cowardly assassination, the most unexampled atrocity. No event that has taken place since our country has had an independent existence, seems to be so horrible in all its phases as this.

The papers of St. Louis, Warsaw, and of this city, with a few exceptions, have resorted to every subterfuge to justify the butchery of these innocent men, who had resigned themselves unresistingly and confidingly to the protection of the law, under the pledge of the highest authority in the State. In the Inquisitor of this city of the 9th inst., (a paper that has given us for some time past, a daily dish of abuse of the Mormons,) I find the following:

"One of the Mormons attempted to escape from prison, when a general confusion ensued around the Jail; Joe and his Mormon fellow-prisoners it seems, had provided themselves with pistols, and commenced firing upon the guard within." The same paper says, "he then attempted to escape from the window, *when a hundred balls entered his body, and he fell a lifeless corpse.*"

Now had there been any of these pretended circumstances of extenuation which the Inquirer and other papers so greedily pick up and publish they might chuckle over their murdered victims, and rejoice at the consummation of their long meditated purposes. But the truth has been told, and shall be told, however disagreeable it may be to some slanderous editors to hear it.

And what are the facts of the case? The Cincinnati Gazette states that "a mob disguised *in dress, and painted black in their faces*, rushed into the jail, shot Hyrum dead, and killed Joe." This statement is fully corroborated by the Warsaw Signal extra, of June 29 as copied by the United States Gazette of Saturday. Not a particle of evidence is there, that either of the prisoners had arms in their possession, or that they made the least resistance. Joe was two years leaning or sitting upon a window when

he was shot; he fell from it exclaiming, "my God! my God!" and died upon reaching the ground. He was afterwards stabbed in the breast by apparently a young man, who as he stabbed, said with demoniac fury, "take that."

The Inquirer, after contributing its efforts to bring about these appalling murders by publishing every lie that has been promulgated against the Mormons, cries out "Horrible! we can scarce credit the account," but in the next paper published on the 9th, the editor has evidently got rid of his horror, and with about as much complaceney and self-satisfaction as an anaconda exhibits by licking his chops after breakfasting on a tiger, he says: "We presume the Mormons will now find another prophet, who will assume Joe Smith's functions."

It is not for the writer of these remarks to predict what the Mormons will do under their present circumstances. But a very little acquaintance with the history of past ages, will bear him out in the assertion, that since the time of the Arabian Mahomet, there never were circumstances in the history of a religious sect, so propitious to the establishment and wide spread increase of its votaries, as there are now exhibited in the history of the Mormon sect. The manner and circumstances of Mr. Smith's death, have invested his cause with a dignity, and have infused an element of success, greater than its most devoted friends could have anticipated.

There wants nothing but a deep conviction of the TRUTH of the Mormon doctrine to animate a dozen of Smith's adherents to set out on a mission from the scene of their prophet's martyrdom, and effects of the most astounding character in the religious world must necessarily follow.

Nauvoo and Carthage will become the Mecca and Medina of the Mormon Prophet, and thousands of devotees may be drawn to make holy pilgrimages to the scenes of the prophet's labors and of his death.

But what shall be said of the *Saturday Courier*? of this city, a paper which has to its motto, in staring capitals, "*neutral in Politics and Religion.*" Can any of the numerous readers of the *Courier* have failed to notice the undying enmity of the editor of that paper towards the Mormons or Latter Day Saints? The Courier's strange kind of neutrality, has been exhibited towards this sect, "which is every where spoken against," for the last seven years. The next number of that paper, will most likely, with much grimace in humble imitation of the Inquirer, head a paragraph, respecting Joseph Smith's murder, with the words, "Horrible!! we can scarce credit the account," but before this is done, I would recommend the editor to re-peruse the *pleasant* article in the Courier of the 19th of June, headed "Peppering a Mormon," in which with such evident malignant satisfaction and delight he describes an attempt by a mob to murder by *Strangulation* a Mormon *Preacher* in Hagerstown, which attempt failed by the timely escape of the Preacher, and not by any effort on the part of the authorities; or of the citizens present to prevent it.

The *Courier* should for the sake of truth and consistency, strike its flag of *neutrality in* RELIGION, while it wages a war of extermination against the Mormons; the only sect in christendom, who in this nineteenth century can exhibit the irresistable evidence of martyrdom, in support of its cause.

The newspapers throughout our land, with very few exceptions, and these, to their honor be it said, not professing *neutrality in Religion*, have given their tacit consent for the adoption of Lynch Law; if they have not openly advocated it, so far as the Mormons are concerned; now, when they find the seeds they have sown are beginning to spring up in a plentiful *harvest of blood*, affect to be astonished, and cry out, "horrible!! we can scarce credit the account."

The writer of these remarks regrets his inability to give a biographical sketch of Joseph Smith, the Mayor of Nauvoo. But the world will not long wait for the biography of a man whose actions in life have ranked him among the truly great; and whose death of martyrdom for the religion he taught will consecrate his character and prolong the effect of his labors to succeeding generations.

Not long after the massacre of the Mormons in Missouri, the writer of this sketch had the pleasure of seeing and of becoming acquainted with Joseph Smith, while he was on a visit to this city. Although he then endured bodily affliction, and great mental suffering, owing to the great privations he had undergone, and the slaughter of many of his friends, yet he appeared calm and dignified in his deportment, and perfectly resigned to the calamitous events which had befallen him. In person Mr. Smith was taller than the ordinary size of men, well formed and with commanding aspect. His countenance was free, open and pre-possessing, no one could discover any thing in his face but love and kindness and charity towards all his fellow creatures. He was easy of access to all that sought his acquaintance, and in a remarkable degree unassuming. A short acquaintance with Mr. Smith was sufficient to convince the most skeptical of his inability to do any dishonorable or immoral act, much less to

commit those high and horrible crimes with which he has been frequently charged, and as frequently proved to be innocent.

After his return from the dungeons of Missouri, Mr. Smith repaired to Washington, and, in a respectful manner laid his grievances and those of his sect before the President and Congress. Instead of obtaining redress from the representatives of the people for the lands and property of his friends, which had been confiscated by the people of Missouri, he and his brethren received only insult and additional injury.

He subsequently bent his way, under apparently happier auspices, to Illinois, in search of a place, where he and those of his profession might live in peace, and be permitted to worship his God in their own way, and where none might molest or make them afraid. He selected a beautiful site for a city, on the banks of the Mississippi, and having purchased the land, he invited his followers to join him. Hundreds nay thousands, became proselytes to the faith he professed, hard sufferings had already given his preachers an astonishing success, and multitudes flocked to Nauvoo as to a place of refuge, and commenced building the city.

And what has been the result? In a spot where *eight or nine years* ago the feet of——man seldom trod, where the panther and the bear had roamed without meeting a human face, there are now congregated upwards of ten thousand souls. An increase like this, probably unparalleled in the United States, and certainly was never exhibited in any other country.

But a greater honor to this city and its founder remains to be mentioned—Within this city there is more order, more personal security, more public virtue, more industry and fewer instances of crime prevailing, than in any town of its size in the world.

And who has been the centre of attraction of such a population? What master spirit has brought these thousands together from far different countries—with habits of life and modes of thinking exceeding dissimilar, embracing, heretofore, systems of faith entirely discordant? The whole world will answer, it was Joseph Smith, a man everywhere spoken against, a man who was stigmatized with the epithets of liar, thief, robber, traitor, and even murderer, by those very men, who in all their conduct towards him and his people, from first to last have convinced the world that they were trying to attach to him names which more properly belonged to themselves. A man who by his death of *martyrdom* will multiply his followers by hundreds, and perpetuate his name to the latest generations.

In the process of time the city was incorporated by a special act of the Legislature of Illinois; and at an election subsequently held, in pursuance of the act of incorporation, Joseph Smith was, without opposition, elected Mayor; which office he held up to the time of his Murder, giving entire satisfaction to nine-tenths of the population of Nauvoo.

Such was the man whom the public press throughout the country has incessantly traduced and villified. It has maddened the brain and embittered the bosoms of millions of the American people against an innocent man, an unoffending religious sect, that sect too of our own nation and kindred.

But fanaticism has done its worst with Joseph and Hyrum Smith, and although no Mormon myself, (never having been a dozen times in their churches,) I would much rather take Joseph Smith's chance for happiness in that undiscovered country whither he has been so untimely hastened, than that of any of his traducers.

Joseph and Hyrum Smith, while living were the heads of a numerous and increasing sect.—By their deaths they become canonized; and the influence of their opinions, whether for good or for evil, has received a powerful if not an irresistible impetus. Mormonism has just commenced its career. It will date its greatest triumphs from the MASSACRE AT CARTHAGE PRISON.

And the time is not far distant, when the murderers of Joseph Smith, and those who have incited to murder, will be held as execrable, and their names only remembered with infamy, while a monument reaching to the clouds will point the pilgrim and way farer to the sepulchre of the great FOUNDER OF NAUVOO, and tell to succeeding ages, the deeds of one of whom it may be truly said, he was a father to the fatherless, and a friend to the widow in her affliction.

J. L.

ANCIENT RUINS IN TEXAS.

We have been informed by a gentleman who has traversed a large portion of the Indian country of northern Texas, the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the West. He says, that on one of the branches of the Rio Puerco, a few days travel from Santa Fe, there is an immense pile of ruins that appears to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly